

The SWORD of the LORD

And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Edited by JOHN R. RICE.

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PREDESTINED

for HELL?
No!



10 Chapters on God's Foreknowledge, Predestination and Election Explained From the Scriptures, Correcting the Errors of Hyper-Calvinism, Comforting the Saints, Inviting Sinners

By Evangelist John R. Rice

CHAPTER VI.

Not a Single Soul Is Predestined Without an Opportunity to Be Saved

We have already found from the Word of God that Christ has made atonement for the sins of the whole world, that God loved the whole world, that God was not willing that any should perish, that light and witness and conviction have come to every sinner and that God's blessed invitation is to whosoever will. Surely it is clear by this time that God does not send anybody to Hell without a chance to be saved.

But let us consider the matter further.

I. Not a Single Case Is Ever Mentioned in the Bible Where Anybody Was Predestined to Go to Hell

God's choice of Abraham, Isaac, and Jacob, God's choice of David, of Cyrus, of Nebuchadnezzar, was in every case a choice for a particular service and destiny. No one was appointed to be saved

except by the free Gospel which is preached to all alike. No one was ordained to be lost except that they refused to come to Christ. God had only one plan of salvation, and it was offered to all alike.

We are told that Esau was a man who missed out on God's election, and he found no place of repentance though he sought it carefully with tears. But the blessing he missed was the birthright as the father of the nation Israel. It was not a matter of salvation at all. Esau may have been saved or may not have been saved; that is not the matter under discussion. At least he could have been saved. But after he had once scorned the blessed destiny as head of a nation for God, God would not reverse His decision and take the birthright from Jacob to give it to Esau. Esau was not predestined to be lost, and we do not even know whether he was lost or saved.

Pharaoh was raised up that God might show His power. And God hardened Pharaoh, and made him a vessel to dishonor. But again, when God hardened Pharaoh's heart, it was not hardening him against God, against salvation, against the wooing of the Holy Spirit. Pharaoh had already hardened his own heart against God and against the call of mercy. But God made an issue of Pharaoh's rebellion. God pressed the matter of the release of the Israelites to an open break and made

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Himself

Once it was the blessing,
Now it is the Lord;
Once it was the feeling,
Now it is His Word;
Once His gift I wanted,
Now, the Giver own;
Once I sought for healing,
Now Himself alone.

Once 'twas painful trying,
Now 'tis perfect trust;
Once a half salvation,
Now the uttermost;
Once 'twas ceaseless holding,
Now He holds me fast;
Once 'twas constant drifting,
Now my anchor's cast.

Once 'twas busy planning,
Now 'tis trustful prayer;
Once 'twas anxious caring,
Now He has the care;
Once 'twas what I wanted,
Now what Jesus says;
Once 'twas constant asking,
Now 'tis ceaseless praise.

Once it was my working,
His it hence shall be;
Once I tried to use Him,
Now He uses me;
Once the pow'r I wanted,
Now the Mighty One;
Once for self I labored,
Now for Him alone.

Once I hoped in Jesus,
Now I know He's mine;
Once my lamps were dying,
Now they brightly shine;
Once for death I waited,
Now His coming hail;
And my hopes are anchored
Safe within the veil.

All in all forever,
Jesus will I sing;
Ev'ry thing in Jesus,
And Jesus ev'ry thing.

—A. B. Simpson.

Prize Winner in Sword 1957

Evangelistic Sermon Contest

God's Message to You Through Hosea

By Rev. William A. Powell, Pastor
Cornell Avenue Baptist Church
8200 Cornell Avenue, Chicago 17, Illinois

A Christian professor in the law school of a New York university was talking with one of the brilliant law students who was to graduate in a few days. The professor said, "I know you are going to graduate in a few days. What then?"

The student said he planned to set up law practice.

The professor asked, "What then?"

The student replied that he would probably marry.

The professor asked again, "What then?"

The student said that they would probably build a home on the outskirts of town.

The professor asked, "What then?"

The student continued replying, stating that they would probably raise a family.

Again the Christian teacher enquired, "What then?"

And as the student continued thinking into the future, he said he would probably retire and live the rest of his life easy.

The professor was now getting nearer his point and he asked again, "What then?"

To which the student replied, "Well, I just guess I'll die."

The professor repeated his question, "What then?"

The student simply stated, "I'll leave that up to God to decide what will happen then."

Oh, dear friend, do not make the same mistake that this student made. For he was the one to make the decision, not God. Jesus Christ died so that every sinner could be saved, and it is up to you and what you do with the Son of God that determines what will happen to you at death. It is not God who determines whether you go to Heaven or Hell. YOU are the one to make that decision. Jesus invites you to repent of your sin and turn to Him in faith for salvation. And this must be done before you die.

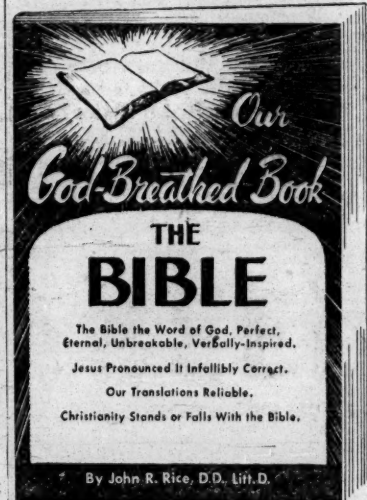
But I am not writing to you about death; I'm writing to you about life, about eternal life. If you are a sinner, then I have news for you. And I ask you to consider with me the message that God has for you as given through the preacher Hosea.

Hosea lived hundreds of years before Christ, but he gives us a message from God that is as up-to-date as the most recent news broadcast. He was a preacher, a man of God, a prophet. He is called a minor prophet because the book that bears his name is short. But there is nothing minor about his message. God speaks to YOU through Hosea the greatest news of any day—that God loves the sinner.

This prophet lived and preached from about 760 B.C. to 720 B.C. He was a prophet to the Northern Kingdom. He was preaching in a day that was characterized by

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A copy of the 40-page pamphlet pictured above will be sent free to all who write us a letter and ask for the pamphlet during Letter Month. No post card requests, please. Write your letter TODAY! Address:

SWORD OF THE LORD
Wheaton, Illinois

You Owe Us a Letter

We Want Thousands of Friends to Write Us During Letter Month. Prizes for Best Letters. Letter Month Bargains Galore!

By Walter E. Handford, Assistant Editor

In Galatians 6:6 we are instructed, "Let him that is taught in the word communicate unto him that teacheth in all good things." The word "communicate" is a little obscure. Actually and literally it means "share with" or to say "thank you." Oftentimes we share with those who teach us by some financial gift. Evangelists frequently are supported by love offerings in which those who have been blessed have a chance to say thank you to a human instrument God used to bring revival. Many preachers receive regular salaries or they are supported by special offerings taken to support them. Although we believe many friends have some fi-

nancial responsibility to say thank you with gifts and offerings for the work of the Sword of the Lord, yet that is not what we are primarily asking during Letter Month.

Since it is right and scriptural for our many friends to let us know of blessings they have received through THE SWORD OF THE LORD and our books, we set aside one month each year as Letter Month. This year Letter Month runs all through the month of March and closes April 4. During this time we need to hear from thousands of our friends. I be-

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The Cost of Being a Soul Winner

By C. H. Spurgeon
Pastor, Metropolitan Tabernacle, London, died 1892

I want to say a word to you who are trying to bring souls to Jesus. You long and pray to be useful: do you know what this involves? Are you sure that you do? Prepare yourselves, then, to see and suffer many things with which you would rather be unacquainted. Experiences which would be unnecessary to you personally will become your portion if the Lord uses you for the salvation of others.

An ordinary person may rest in his bed all night, but a surgeon will be called up at all hours. A farming man may take his ease at his fireside, but if he becomes a shepherd, he must be out among the lambs, and bear all weathers for them. Even so doth Paul say, "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory." For this cause we shall be made to undergo experiences which will surprise us.

Some years ago I was the subject of fearful depression of spirit. Certain troublous events had happened to me; I was also unwell, and my heart sank within me. Out of the depths I was forced to cry unto the Lord just before I went away to Mentone for rest. I suffered greatly in body, but far more in soul, for my spirit was overwhelmed. Under this pressure I preached a sermon from the words, "My God, my God, why

hast thou forsaken me?" I was as much qualified to preach from that text as ever I expect to be; indeed, I hope that few of my brethren could have entered so deeply into those heart-breaking words. I felt to the full of my measure the horror of a soul forsaken of God. Now, that was not a desirable experience. I tremble at the bare idea of passing again through that eclipse of soul; I pray that I may never suffer in that fashion again unless the same result should hang upon it.

That night, after sermon, there came into the vestry a man who was as nearly insane as he could be to be out of an asylum. His eyes seemed ready to start from his head, and he said that he should utterly have despaired if he had not heard that discourse, which had made him feel that there was one man alive who understood his feeling, and could describe his experience. I talked with him, and tried to encourage him, and asked him to come again on the Monday night, when I should have a little more time to talk with him. I saw the brother again, and told him that I thought he was a hopeful patient, and I was glad that the word had been so suited to his case.

Apparently, he put aside the comfort which I presented for his

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Do Revival Results Justify Disobedience?

By the Editor

Many good Christian people have felt that the results of the Billy Graham New York Crusade justified yoking up with unbelievers, though this is forbidden in the Scriptures. The *His* magazine, organ of the Inter-Varsity Christian Fellowship, suggests editorially that while the Bible teaches we should not be yoked up with unbelievers, perhaps this was just an arbitrary statement of God which was not necessarily His permanent and necessary stand; in effect that perhaps God had given Billy Graham a special permission to violate the commands of the Scriptures against yoking up with unbelievers. And the argument was based on the fact that there were certain outward results, and the editor thought the results justified the means even though they did violate the commands of Scripture about yoking with unbelievers and bidding Godspeed to those who did not abide in the doctrine of Christ.

But is outward success proof that all the methods used please God?

I had recently a letter from Rev. Roy B. Smith, pastor of the Grace Baptist Church, Highland Falls, New York, on this matter, and I think it so carefully calls attention to the scriptural truth that I am publishing it here.

Pastor Smith Calls Attention to the Fact That Though God Gave Water Out of the Rock When Moses Smote the Rock Instead of Speaking to It, Moses Paid for His Sin Later

Here we give Rev. Roy B. Smith's letter. His letter starts with the Scripture, "Better it is to be of an humble spirit with the lowly than to divide the spoil with the proud." Then beginning with the second paragraph Brother Smith says:

"As I was preaching on Numbers 20:1-13 the Lord showed me something that has cleared up a question that has been in my mind for years. Many have had this question bother them. We saw the popularity and the conversions through many down the years, preachers who, either in doctrine or association, have rebelled against the Word of God. How can it be?

"In Numbers 20:1-13 we have a people in real need of water, and God's definite plan for giving it to them that He might get the glory. His servant goes to the right place for the water, to the rock, a type of Christ. He does not obtain the results God's way,

but nevertheless God gives abundant water (v. 11) as though all had been done according to His Word.

"If the story stopped there we would indeed think it did not matter too much how we won souls so long as folks were getting saved. The Lord did not stop there but shows how He dealt with His unwise servant later. In Numbers 20:24-26 and Deuteronomy 3:25-29 we find the last word on the matter. It did matter to God that His Word had been violated and it mattered to Moses and Aaron. They were denied one of their greatest desires, that of entering the Promised Land. If such was the case with these two great men it seems certain God will not carelessly let slip the rebellion of other great and lesser men of today. If you think this will help others who are troubled with such a problem I would be glad for you to print this letter."

The Scriptures to Which Pastor Smith Refers Are Given Here

Please note that God gave explicit command to Moses, "Speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation and their beasts drink" (Num. 20:8). But instead of speaking to the rock, Moses, angry at the people, "lifted up his hand, and with his rod he smote the rock twice . . ." (Num. 20:11). Now read Numbers 20:7-13: "And the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock; so thou shalt give the congregation and their beasts drink. And Moses took the rod from before the Lord, as he commanded him. And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also. And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them. This is the water of Meribah; because

the children of Israel strove with the Lord, and he was sanctified in them."

Yes, Moses used methods which God did not approve, yet God gave the water out of the rock, worked a miracle, and supplied the needs of three and a half million people and their cattle. The outward results appeared to be just as good as if Moses and Aaron had obeyed the Lord. But in the long run, the results were not as good. There was a miracle and the people got water, but God was displeased.

You see, the rock had already been smitten once, long before, as told in Exodus 17:6. We are told that Moses smote the rock in Horeb, the same rock, at the place called Meribah. "Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel."

That pictured that Christ was once smitten for sinners, once crucified, the whole debt of sin was paid, Jesus need never suffer again. On the cross Jesus said, "It is finished." Thereafter we need only to ask for forgiveness and ask for blessings. We do not need to have a mass, we do not need any other sacrifice. Christ has already been smitten once.

So in the second occasion when the people thirsted, Moses ought simply to have spoken to the rock and water would have come forth.

Moses dishonored God, and used other methods, not those which were by divine command.

The outward results appeared to be the same, but God was displeased. The spiritual picture of Christ once smitten for all sinners was not given to the people and so God was not honored by Moses and Aaron in this matter.

God's Last Word on the Matter of This Disobedience

Pastor Roy B. Smith calls attention to the fact that "in Numbers 20:24-26 and Deuteronomy 3:25-29 we find the last word on the matter. It did matter to God that His Word had been violated, and it mattered to Moses and Aaron! If such was the case with these two great men it seems certain God will not carelessly let slip the rebellion of other great and lesser men of today."

Here is God's answer to Aaron. In Numbers 20:23, 24, we read: "And the Lord spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying, Aaron shall be gathered unto his people; for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah." Because Aaron had rebelled against the Word of the Lord in the method of bringing the water out of the rock, he was to die and was not to go into the land of Canaan, and so Aaron was stripped of his clothes, his priestly garments were put on his son Eleazar, and he died in mount Hor.

Moses suffered the same fate. Because of his disobedience he was not allowed to go into the land of promise. In Numbers 20:12 we read, "And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them."

And in Deuteronomy 3:25-27 we read of God's word to Moses later: "I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. But the Lord was wroth with me for your sakes, and would not hear me; and the Lord said unto me, Let it suffice thee; speak no more unto me of this matter."

Moses longed to go into the land of Canaan, but God did not permit it, because he had disregarded the plain command of God to speak to the rock instead of smiting it.

The method does matter. God uses us poor, frail human beings to win souls, but He will hold every one of us to account as to whether we obey or do not obey Him in the method used.

And we may be sure that the fact that God saves souls under Dr. Billy Graham does not mean

Dr. W. Herschel Ford Wishes to Be Known As A Friend of Dr. Graham

One of the contributors to THE SWORD OF THE LORD in years past has been Dr. W. Herschel Ford, pastor of the First Baptist Church of El Paso, Texas. He is a sound, evangelistic gospel preacher, a noble man of God whom we love and trust. We were glad when he submitted in our evangelistic sermon contest a fine sermon on "Man's Greatest Need." We are glad it won fourth place in the contest, and it was duly published January 31.

Dr. Ford does not want his friends to understand that he is opposed to Dr. Graham and his methods, and we are glad to publish this kindly letter from our friend stating his position clearly.

Dr. Ford's Brotherly Letter

"Dear Dr. Rice:

"Please let me assure you that this letter is written in the spirit of sincerest love. I have long respected you as a Christian gentleman and have admired you for your loyalty to God's truth in an age of doubt.

"On January 31st you published my sermon, "Man's Greatest Need" in THE SWORD OF THE LORD. Right under the sermon and my picture you published an article severely criticizing Billy Graham.

"A preacher wrote me and inferred that I concurred with you in your opinion of Billy Graham and his methods. This is a thousand miles from the truth and I want everybody to know it. I love Billy Graham with all my heart. I pray for him every day. My church is joining me in prayer for his San Francisco campaign and I hope to visit him there for a few days in June.

"Of course, you have a perfect right to differ with me and to publish your opinion of this man of God. I respect your opinion. I disagree with you, but I don't want to be disagreeable. I will continue to love you and admire you in spite of our difference of opinion.

"You have always been more than fair in all your dealings with me and I believe you will be fair enough to publish this letter, so that all your readers will know that I have no connection with the critics of Billy Graham.

"With a heart full of Christian love and praying God's richest blessings upon you and your work, I am

"Yours in His dear Name,"
(signed) W. Herschel Ford

The Editor Responds; Dr. Ford Is Not Required to Endorse THE SWORD OF THE LORD Program on Secondary Matters nor Do We Endorse the Things He May Feel Led to Support

"Dear Dr. Ford:

"Thank you for your letter. I count you my beloved friend. I have rejoiced in your noble ministry for many years. I was glad to publish your sermons from time to time in THE SWORD OF THE LORD and to help distribute your fine books. It was a joy to speak with you on the Bible conference program at the First Baptist Church of Fort Smith.

"Yes, I will publish your letter. Naturally I would prefer that you would understand as I do the command of God not to yoke up with unbelievers, not to receive one or bid Godspeed to one who does

that God will not hold him to account for any disobedience in the matter of yoking up with unbelievers. The fact that water came out of the rock did not prove that Moses was excusable for his disobedience. The fact that many people come forward at Dr. Billy Graham's invitation does not mean that Dr. Graham is excusable for running with modernists, having them on his committee, calling on them to lead in prayer and sending new converts into their churches in disobedience of the plain command of II Corinthians 6:14-18, Ephesians 5:11, Galatians 1:8, 9 and particularly II John 7-11.

—The End—

not abide in the doctrine of Christ, as we are commanded in II Corinthians 6:14-18 and II John, verses 7-11. But I do not make this difference of opinion, about method, a reason for breaking Christian fellowship. You and I believe the Bible to be the very Word of God. We love the same Saviour. We agree on the great doctrines of the Bible. That there are differences of opinion on interpretation of various Scriptures is always a matter of some disappointment to both of us, no doubt, as any difference of opinion between Christians generally is, but I have great confidence in you as a man of God.

"You understand that when I publish your sermon I do not endorse your support of the Southern Baptist Co-operative Program, including support of Southern Baptist Seminary at Louisville which has had unbelievers Nels F. S. Ferre, Robert McCracken of Fosdick's Riverside Church, New York, and Emil Brunner, for example, as speakers. When I publish your sermons and greet you as a beloved brother, I do not endorse your support of Baylor University which recently gave an honorary degree to Cecil B. De Mille for his movie work and had an unconverted Jewish rabbi lead in prayer. I do not believe that God's money should be used to support modernists or to approve the religion of unbelievers or to support dances and such matters. And I think that you agree with me about these matters except that you do not see it a matter sufficient for a break in support of a denominational program. At any rate, I do not demand that you see the matter as I do, and I do not concede that you are right on other matters when I love you and trust you and publish your sermons.

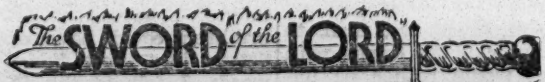
"I think it is to be expected that you would not be offended by Dr. Graham's running with modernists. If you can support Louisville Seminary which has Robert McCracken of Riverside Church on its platform, you would not be offended when Dr. Billy Graham had the same man beside him on the platform in the New York Crusade and asked him to lead in prayer. Dr. Graham is for the whole Co-operative Program of Southern Baptists and says so, and you have the same convictions. I do not question your sincerity nor his. I only say that I must disagree. But I do not break fellowship with you for our different opinions on this matter. And when I publish your sermons I do not endorse the modernism at Southern Baptist Seminary.

"In the Seminary magazine, *The Tie*, I just read Dr. McCall's word against fundamentalists. Since Dr. Billy Graham takes the same stand about fundamentalists and talks about us that way, the man who supports Dr. McCall would naturally be expected to support Dr. Graham. And when I count you a Christian brother, publish your sermons, recommend your books, and give you my love and prayers, I am not endorsing some things that you endorse and support, and of course I do not want to be misunderstood on that.

"We were glad to have you enter the sermon contest. I am glad that your sermon won a substantial award. I am glad to publish it and I hope you will furnish other sermons for THE SWORD. And your friends will know, of course, that you are not repudiating Dr. Graham and his modernist friends when you appear in THE SWORD OF THE LORD, and my friends will know I am not going back on my stand about separation from modernism and modernists when I publish the sermons and articles by noble, good men of God who do not see eye to eye with me on such matters as method and policy and interpretations of certain Scriptures.

"Again I say, dear brother, God bless you. I hope you will send us other sermons for THE SWORD.

"In Jesus' name, yours,"
(signed) John R. Rice



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INCIDENTS and Illustrations

By Evangelist Robert L. Sumner
Contributing Editor



Try Jesus!

Some time ago a prisoner in one of the penitentiaries of a southern state, studying for the Methodist ministry while serving his time, wrote to tell me that my articles on *The Interpreter's Bible* had helped open his eyes concerning the apostasy within his church. He began an investigation which resulted in his withdrawal from that denomination and he plans now to enter the field of prison evangelism, working especially with men in the Skid Row missions as soon as he is released. In one of his letters to me he enclosed an original poem which, particularly in the light of his imprisonment, I thought very fine and want to share it with the readers of this column. The poem is entitled, "Try Jesus."

Are you feeling down and out?
Try Jesus;
Heavy-laden with fear and doubt?
Try Jesus;
Ne'er you mind uproar and din,
He can wash away your sin
And will show you how to win,
Try Jesus.

In your cell so dark and still,
Try Jesus;
If your life's a fight uphill,
Try Jesus;
Even though you're low and sad
And the world should call you bad
There is joy that can be had,
Try Jesus.

Prison bars cannot withhold,
Try Jesus;
Dingy cells no longer cold,
Try Jesus;
There's a Light for you to see,
A man for you to be—
He will save and set you free,
Try Jesus.

Parole your all to Him,
Try Jesus;
He will fill you to the brim,
Try Jesus;
Full of joy and hope and peace
Radiant love to never cease,
And eternal, blessed lease,
Try Jesus.

"AN EPITAPH IS A BELATED ADVERTISEMENT FOR A LINE OF GOODS THAT HAS BEEN PERMANENTLY DISCONTINUED!"

Should We Fill Our Statesmen With Booze?

The "Inquiring Photographer" of the New York *Sunday News*, Jimmy Jemal, asked a most interesting question to six different people in Long Island recently with shocking and startling results. The question was: "It is reported that twenty-two important world statesmen have pledged not to serve cocktails at official functions. What effect will this have on diplomacy?"

Out of the six questioned—five men and one woman—only one

approved the idea and all the others condemned it. The first man interviewed exhibited his ignorance by answering, in part, "It will make diplomacy more difficult because most problems, business, diplomatic or otherwise are more easily resolved after two or three cocktails . . ."

The second one, complaining it would "take much of the glamor out of diplomatic functions," asked, "What's wrong with liquor? Diplomats of all people should know how to use and not abuse it."

The woman interviewed apparently gave her answer more in jest than anything else. She said: "It will make diplomats deadly dull. Take Krushchev as an example. Think of how much less interesting he will be if he doesn't sound off occasionally when three sheets to the wind. And can you imagine diplomats not drinking when they are on that lush government expense account?"

The fourth one, a real estate broker with a Jewish name, gave the only intelligent reply, saying, "That's a good idea. Diplomats shouldn't drink. King Saud of Saudi Arabia doesn't drink and look at the bargain he's taking back to the Middle East. Diplomats will think clearly and say the things they should when sober."

The fifth man foolishly said: "This will increase the dangers of hostilities, social or otherwise. There's nothing like the judicious use of liquor to prompt congeniality when people get together . . ."

The last one interviewed said: "Official diplomatic functions at which no liquor is served will be as dead and dull as a bar and grill where the customers are drinking ginger ale. And just about as much business will be done. I think these twenty-two statesmen are just kidding the public."

Let's go to the world's finest and highest authority for the conclusion of the matter, the Word of God: "It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: Lest they drink, and forget the law, and pervert the judgment of any of the afflicted" (Prov. 31:4, 5). Neither should we forget that our great nation is still paying the bitter price of such conferences as Teheran, Cairo, Yalta and Potsdam, where decisions and agreements affecting the world were made, yet where the American representatives drank hard liquor until sound reasoning had almost completely fled and some did not know whether they were coming or going.

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Revival After God's Own Plan

By Dr. Bob Jones, Sr., Evangelist;
Founder of Bob Jones University
Greenville, South Carolina

About fifty years ago there was a world conference held on Christian fundamentals in the city of Philadelphia. The following resolutions were introduced and passed:

We note with interest the determined endeavor to force the various evangelical denominations into a federation in which the "fundamentals of the faith" will play little or no conspicuous part. We believe that the accomplishment of such a religious corporation, at the cost of truth, would provide a flashing spectacle of apparent church success to be speedily succeeded by the most colossal failure that has characterized Christianity since the dark days when an ecclesiastical corporation (the Roman Catholic Church) controlled the religious thinking of the World. We voice our determined protest, and as members of the various evangelical denominations hereby declare our utter unwillingness to enter into any such federation movement. In the event of its formal adoption by our respective denominations, it is our fixed determination to find for ourselves a new fellowship, one in which the Bible will be authoritative, the deity of Christ undisputed, and "the faith once for all delivered" the basis of our confession and of our conduct.

The resolutions committee was composed of the following outstanding, courageous, uncompromising, fighting, orthodox leaders: W. H. Griffith-Thomas, D. D., Chairman, Resolutions; Wm. B. Riley, D. D.; James M. Gray, D. D.; Charles A. Blanchard; Charles G. Trumbull; Wm. L. Pettingill; L. W. Munhall, D. D.; Charles L. Huston; J. R. Schaffer; Orson R. Palmer; J. Davis Adams.

This writer, who has been in evangelistic work for about sixty-one years, having started when he was just thirteen, and a number of other uncompromising ministers of the Gospel are endeavoring to unite the uncompromising, orthodox preachers and Christian laymen to take over the evangelistic leadership in America. If the old-time fundamentalist crowd had hitched more evangelistic horses to their orthodox wagon, we might have been protected from some conditions we are now facing.

It takes evangelistic unction to make orthodoxy function. No Bible-believing school will ever continue uncompromisingly orthodox unless it has a strong evangelistic punch. The same thing also holds true with a church and with all orthodox Christian organizations. In spite of the evangelistic sell-out in some quarters that is wiping out the line of demarcation between those who believe the Bible is the Word of God and those

who believe the Bible just contains or may contain the Word of God, there is a large group of faithful, uncompromising, orthodox preachers and evangelists left in this country; and if these orthodox Christians will stand together and fight, we can have a revival in America. God does not need a majority. He just needs a good, uncompromising Christian minority.

When Billy Graham went to New York under the sponsorship of a few orthodox, Bible-believing preachers and a large group of liberal preachers, and declared he would go anywhere under any sponsorship as long as he could give the message he was giving, we said, "That is unscriptural, and anything that is unscriptural cannot be spiritual. If an evangelist is sponsored by modernists and the evangelist is a gentleman, he has to sponsor the modernist; and when an evangelist pats a modernist on the back, he is patting an antichrist on the back."

When the evangelistic house that has been erected in America on a compromising foundation falls (and this house will fall sooner or later, and it is getting a little shaky now), the tools will be left in the hands of the religious liberals, and they will dig up the foundation on which the evangelistic house was built; and the orthodox crowd that goes in with that kind of sponsorship will be left too anaemic to lay another evangelistic foundation.

Recently there was a meeting of religious workers in Charlotte, North Carolina. This committee was brought together to discuss plans for the Billy Graham campaign that is to be held in Charlotte sometime in the next few months. The Executive Secretary of the Protestant Council in New York attended this meeting. He said that Billy Graham had done a great deal for the churches in New York. He said, ". . . there were 1700 churches co-operating with the Protestant Council before the Billy Graham New York Crusade and now there are more than 3,000 churches co-operating with the Council." Just recently an article appeared in the New York *TIMES* which said in effect that there were no great results from the New York Crusade except the Protestant churches got a shot in the arm. Churchianity got a shot in the arm. The liberal preachers and liberal churches were left in the saddle. That goes to prove that a compromised religious movement may build a religious machine; but when Bible-believing Christians go into such a movement, they are left anaemic.

This writer has a very warm personal friend in New York. He is an outstanding preacher and an orthodox, Christian leader. This friend hesitated about going into the Billy Graham movement, but he went along and helped sponsor the work. This good, old-time, intelligent, orthodox preacher called the writer on long distance a few days ago and told him, "We are in a terrible fix in New York. The Protestant Council is in power. We orthodox preachers and laymen who went in are discredited and the leaders of the Protestant Council have completely taken over New York City."

You cannot judge an evangelistic campaign by the number of people who are saved. Some people are being converted all the time. During seventeen weeks in New York City the orthodox Christians and orthodox personal workers will always lead several hundred people to Jesus Christ. An evangelist is not given to sinners any more than a layman. According to the Scripture, the evangelist, pastor, and teacher are given to the building up of Christians. They are to perfect the saints for the work of the ministry. During World War I, Billy Sunday was in New York and had almost a hundred thousand decisions for Jesus Christ. He did not call them "inquirers." He called them "trail hitters." But when they came down the aisle, they came on a definite, clear-cut prop-

osition to trust Jesus Christ. I was in New York just after that campaign, and the orthodox Christians in the city were out winning souls to Christ. The Christians were on fire. The saints had been perfected unto the work of the ministry.

A man goes into an orchard to pick fruit, and he says he wants to see how much fruit he can get; and he gets the fruit and piles it up, but he pulls the limbs off the tree and the orchard will not bear any fruit next year. An evangelistic campaign that is sponsored by churches and people who do not believe in the fundamental essentials of the Christian faith may appear to be successful, but the evangelistic orchard is always ruined.

There are enough good, fighting, orthodox Christians in America to lead this nation in a revival if the people who hold to the fundamentals of the faith will stand together and not compromise and not surrender but unite in an effort to win souls to Christ and at the same time perfect the saints to the work of the ministry. America can have a revival. We do not need more Christians to have a revival. We need more of the right kind of uncompromising, consecrated Christians to have a revival.

—The End—

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A Tubercular Evangelist

After the war the incidence of tuberculosis among the children of Greece was 85%. Today thousands of persons are suffering from that disease, but there are only 6,000 sanitarium beds. There is hardly a hospital in that ancient land that has not been helped by the American Mission to Greeks, whose work it is a privilege to present to the readers of this magazine.

Among these sufferers is Christopher Harkiolakis on the island of Crete, whom we visited at the sanitarium. There were innumerable patches on his trousers, and his toes were sticking out of his shoes. He did not speak to us, however, of his physical misery and want, but of the way the Lord is using him among his fellow patients. An aged patient, overhearing our conversation, took a New Testament out of his shirt pocket and showed it to us, indicating that he was almost at the end. It was the first time he had had the opportunity of reading the New Testament in Modern Greek and he was simply thrilled. Brother Christopher then affirmed that that was the experience of many of the patients to whom he had given the Word of God and testified for Christ.

His family lives in a tiny village, the poverty of which is indescribable. His wife and two children, a boy and a girl, are as thin as rails. Their mother does not want to part with them and send them to our Orphanage, and who can blame her? What mother wants to part with her children? But wouldn't it be wonderful if our readers could take on their support? There are so many in similar plight in Greece. We shall be glad to assign one to you. Home care costs only \$15 a month. And for only \$10 you can supply Brother Christopher with 40 New Testaments for distribution in the sanitarium. What will your share be in helping the physically and spiritually needy in Greece? Send your gifts to the American Mission to Greeks, Inc., Rev. Spiros Zodiates, General Secretary, Dept. SL, P. O. Box 423, New York 36, N. Y. (In Canada: 90 Duplex Ave., Toronto 7, Ont.)

Dr. Bob Jones SAYS:



I quote from a minister's wife who is a former student of Bob Jones University. She says, "My husband is pastor of a church here, and the evangelistic slant he received in the preacher boys' class at Bob Jones University has been a great help to him. Our church and another church are the only two fundamental churches in this city." We have never had as many wonderful letters from former students as we have had recently. Surely God called Bob Jones University into existence to do a definite type work, and we are going to keep on keeping on.

Now, if you stand for the old-time, orthodox, Bible position and a strong evangelistic emphasis, you are at heart for Bob Jones University. We are calling on all of you orthodox Christians to pray as never before that Bob Jones University may measure up to its responsibilities in these days of compromise. Please invest some of the Lord's money in the work of the institution. Thank you, and God bless you.

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(Advertisement)

Gratitude

There is a very touching little story told of a poor woman with two children who had not a bed for them to lie upon and scarcely any clothes to cover them. In the depth of winter they were nearly frozen, and the mother took the door of a cellar off the hinges and set it up before the corner where they crouched down to sleep, that some of the draft and cold might be kept from them. One of the children whispered to her, when she complained of how badly off they were, "Mother, what do those dear little children do who have no cellar door to put up in front of them?" Even there, you see, the little heart found cause for thankfulness.—Charles Spurgeon.

Remarkable Letter From Catholic Convert

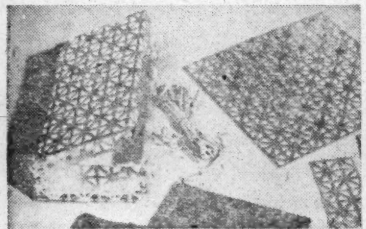
The following letter is a most remarkable testimony by a young Catholic who was saved after reading some of our literature and receiving a letter from Dr. Rice. It is a longer letter than we would ordinarily publish, but we do so to encourage you to pray for the work here. We are sending this young brother a one-year subscription to THE SWORD OF THE LORD free. For any other letters which are chosen for publication written during Letter Month, we will also send a one-year subscription to THE SWORD absolutely free.

Tennessee
December 28, 1957

Dear Dr. Rice:

I don't know if you recall my letter of a year and a half ago, but I am the Catholic boy who had read your magazine and felt led of God to invite you to become a Catholic and give your talents to Him in my church. At that time I was a Christopher and belonged to several orders therein and was "on fire," to borrow a Protestant expression, to win people in this "Bible Belt" to what I believed to be their highest spiritual possibilities, by making Catholics out of them.

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To my sorrow, to my eternal regret, Dr. Rice, I was successful in that through a winsome personality and by means of talents God gave me, I am responsible for turning no less than nine girls and three boys to Catholicism outright, with as many homes rendered unhappy. In addition to that, the confusion I planted in the minds of at least twenty more fellows and girls who did not actually become Catholics has placed them quite beyond my ability to reach them with the pure Gospel of grace by faith in the atoning blood of Christ now.

I write you because of two things:

1. I can no longer bear this crushing burden in my heart without sharing it with someone whom I feel understands.

2. Shortly after receiving your God-sent letter (July 13, 1956), I grew angry at your reply and what I now realize was the old Adamic nature in me took over, and sent me on the above mission. However, one week ago today, December 21, God finally overtook me and opened my eyes to the truth you had set forth in your reply.

And I want to tell you about that.

Your challenging statements that our priests themselves did not know if their own sins were forgiven sent me to corresponding at some length with various orders of priests, including those on the mission fields, and in every service of the church.

Even the vague replies from bishops and two archbishops confirmed the truth of what you said.

I found too that your charges that the hierarchy is opposed to the idea of present possession of eternal life, salvation forever by grace, kept by the power of God through faith unto salvation, were confirmed, completely justified.

The remark that cut me deepest was that the Bible does not reveal a teaching authority with pope, cardinals, etc., that the blessed sacrament of the altar does not exist in the New Testament.

For this thrust penetrated my heart—the heart of all Catholic teaching.

I could not trust myself to reply to your letter at that time.

I began studying that New Testament, thank God, with the zeal of a prophet!

I was mad at you, sir. I was going to have the truth about these assertions if it took the last breath, my last drop of blood at the same time. I began persuading friends at school and elsewhere that they should become Catholics, started a club, used deft psychology in making them want to join

(Continued on page 5)

With the Evangelists

By the Editor

EVANGELIST EDDIE WAGNER, 123 North Van Buren, Little Rock, Arkansas, conducted a series of revival services in the Bell Gardens Baptist Church, Bell Gardens, California, January 5-12. Pastor J. Bernard Styms reports that there were 12 decisions for salvation, 145 decisions for consecration and rededication, 10 families promised to establish a family altar, 9 families agreed to tithe, and 24 young people dedicated their lives to the Lord's service. The pastor reports also that the church was greatly stirred to win souls.

Rev. A. Silverio, pastor of the Calvary Baptist Church in St. Augustine, Florida, reports a blessed revival with **EVANGELIST DON CHENOWETH**, P. O. Box 2, Tampa, Florida. In the 8-day meeting there were 35 additions to the church, of which 31 were first-time professions of faith in Christ. The pastor reports that most of the decisions were made by adults. One man in his late forties who owned a bar was saved and now is in the process of disposing of his barroom. The building was packed every night, with chairs in the aisles. This is Evangelist Chenoweth's second meeting with this church, and within a year they plan to have him return.

Rev. Hugh F. Pyle, pastor of the Oakland Terrace Baptist Church in Panama City, Florida, writes of a good revival conducted by **EVANGELIST GLEN SCHUNK**, 10 Blythwood Drive, Greenville, South Carolina. There were 24 saved, 10 additions to the church by letter, and 15 rededications of life, in addition to another 50 Christians who took a definite stand for soul winning. Brother Pyle reports that Evangelist Schunk was used of God to revive the church people and challenge Christians to work and witness in a remarkable way.

REV. CALVIN E. RUMLEY, pastor of the Calvary Baptist Tabernacle in Linton, Indiana, recently conducted a successful revival in the Long's Chapel Methodist Church of Sullivan, Indiana. During the meeting there were 30 first-time decisions for Christ, 14 backsliders reclaimed, and other decisions among Christians. The pastor highly recommends Brother Rumley as a Spirit-filled evangelist.

THE EDITOR'S Notes

by John R. Rice

On Thursday evening and all day Friday, February 13 and 14, it was the editor's joy to be with Rev. Bill Beeny and the New Testament Baptist Church in St. Louis. It was the fourth anniversary service, and our St. Louis friends are praising God for His remarkable blessings in the four years. Beginning with thirteen members four years ago, the membership is now over nine hundred. Sunday school attendance averages over five hundred per Sunday. The church started in a one-room store building, purchased the Congress Theater (now being used for a full-time rescue mission by the church), and then the present church plant, formerly owned by the Tower Grove Baptist Church. The large brick plant has an auditorium seating some 1,600 with Sunday school capacity for more.

The rescue mission keeps an average of sixty men at night. The pastor broadcasts regularly on fourteen radio stations. There are eighteen full-time day students in the church's Bible institute. More than 175 professions of faith have been witnessed already in January and February. The church has established eight chapels, three of which have already grown into new churches.

Fellowship With Editor Noel Smith

At St. Louis it was a joy to be on the same program with Editor Noel Smith of the *Baptist Bible Tribune*, Springfield, Missouri. Dr. Smith represents the Bible Baptist Fellowship, a strong group of fundamental Baptist churches, including some of the greatest churches in the world. They are all premillennial, aggressively fundamental, and remarkably successful in soul winning. New churches are founded continually. They build strong Sunday Schools. They are building a strong foreign missionary program, and they have more than 1,000 churches. Dr. Smith is pungent in speech, a gifted, devoted and aggressive editor. We thank God for his work and that of his noble brethren.

Striking Growth of Strong, Independent, Soul-Winning Baptist Churches

We are reminded repeatedly that God will not leave Himself without a witness. All over America He is raising up strong centers, soul-winning churches aggressively fundamental, strongly evangelistic, powerful in testimony. Temple Baptist Church, Detroit, under the striking leadership of **DR. BEAUCHAMP VICK**, has grown from an average city church to the largest church in the world, with about 15,000 members, 4,000 to 5,000 attendance in Sunday School, some 1,200 to 1,400 converts baptized yearly.

Highland Park Baptist Church, Chattanooga, under **DR. LEE ROBERSON'S** leadership, in twelve years has grown from a handful of members in a little auditorium seating 600 to an amazing membership of 13,000, Sunday School running over 4,000 in attendance, with some 32 chapels, baptizing over 1,200 converts yearly.

DR. TOM MALONE organized the Emmanuel Baptist Church in Pontiac, Michigan, which has grown under his blessed leadership to tremendous membership, a large property, hundreds saved and baptized yearly, supporting a theological seminary and Christian schools.

DR. DALLAS BILLINGTON has been used of God to grow in Akron, Ohio, the Akron Baptist Temple, with many thousands of members, Sunday School running into the thousands, and tremendous properties used for the glory of God.

DR. BILL DOWELL has been used to lead what was a small suburban church, High Street Baptist Church, in Springfield, Mo., to membership of thousands, with nearly 3,000 in Sunday school attendance, as I recall. And I think three times they have had to build new auditoriums. I think

their present auditorium seating 2,200 is jammed Sunday after Sunday.

-REV. HAROLD B. SIGHTLER, Greenville, South Carolina, started about five years ago a little church on the edge of Greenville. It has grown and grown until the Southern Baptist Fellowship met in December in the tremendous, beautiful, new building with auditorium seating 1,500. People drive many miles regularly to hear this anointed man of God, evangelist, radio preacher, and pastor. And his tremendous congregation sees many people saved. They are aggressively orthodox, fundamental, and spiritual.

REV. GERALD FLEMING, of the Baptist Temple in Dayton, Ohio, has been blessed also in the growth of a tremendous church. They have a great Sunday School and expanding building program. We will be with them, God willing, in October for a great conference on revival and soul winning.

There are many, many more. God is raising up independent, fundamental, premillennial, soul-

(Continued on page 9)

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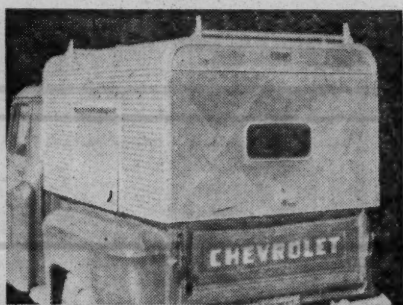
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soul winning, revival, and the power of the Holy Spirit as does THE SWORD OF THE LORD.

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Remarkable Letter . . .

(Continued from page 4)

our club by becoming Catholics, and succeeded all too well. Surely the god of this world must have been working in me.

The months went on, and the church lent me every assistance possible in this campaign. Well, I finally realized that succession of apostolic powers or gifts was not confirmed in God's Word and that instead of the eucharist (the actual presence of Christ on our altars in material form), only the remembrance of Christ in simple breaking of bread together was warranted, upon divine authority.

It was on the night of December 21 last that this truth suddenly hit me with full force, as I prayed, unable to sleep. It had greatly troubled me, all this lack of confirmation in God's Word, of basic teaching fed me from the cradle up.

I rang the priest and prayed for light from him, for God to cause him to give adequate explanation. He gave no satisfactory answers.

He finally became angry at my insistence on his backing up his assertions with Holy Scripture. Tradition was his constant appeal. Then the light began to dawn . . . "My God," I could only whisper at him, "IS IT POSSIBLE THAT TRADITION OF MEN IS THE SOLE FOUNDATION OF PRACTICAL CATHOLICISM?"

He was silent.

I shouted, "Tell me something, man."

Finally he said, "Well, Scriptures too." (As though the latter were incidental, and not primary.)

"But they (Bible and tradition) are mutually contradictory," I argued.

"That is not for you to say, young man," he replied.

"Well, who the devil are YOU to put tradition before the Word of God?" I said.

"I believe this little conversation is fruitless. Now if you will excuse me . . ." and he hung up.

I went on my knees, Dr. Rice. Again I consulted those passages concerning His body in the Last Supper, begging from a breaking heart God's revealing the pure TRUTH about those verses (Matt. 26:26; Mark 14:22; Luke 22:19).

He did, sir! It became perfectly obvious that our dear Saviour was standing there in His whole body—NOT YET BROKEN—giving to them the SYMBOLS of His body to be broken, which we may now eat in REMEMBRANCE of that body that HAS BEEN BROKEN, that is now whole and present, not on the altar, but at the right hand of God in Heaven (Heb. 10:12)! (There went the sacrament.)

And while in Hebrews I recalled your reference to 10:14, "For by

one offering he hath perfected for ever them that are sanctified."

Who are the sanctified? I asked Him then.

And He recalled Acts 26:18 to my heart, and I realized at once that they are they who are sanctified BY FAITH IN CHRIST! And by His "one offering" of Himself for our sins!

There went the priesthood.

Suddenly, O, Dr. Rice, how shall I ever describe it to you? I felt as though all my dreams had come true. Hebrews 7:25 came alive with meaning. There He stood, my darling Jesus, my Sin-offering, my Sanctifier, and my PRIEST.

All at once a flood of Scriptures caught fire with rich, wonderful meaning I had never dreamed of before. Oh, how perfectly marvelous was their integration and blending into the wonderful truth of our perfection in Him.

I don't know how long I must have knelt there like that, my heart bursting, unable to praise Him enough. The calendar said Christmas wasn't for three days yet. But to me, it was CHRISTMAS—NOW!

I awakened Dad and Mom to tell them about the real sacrament and the real priest who would save them too, and KEEP them saved. But . . . they didn't respond, couldn't understand.

Needless to say, Dr. Rice, my heart is terribly burdened about this. And ever since that wonderful experience I have gone about to try to undo the harm I did in winning those fellows and girls over to Catholicism.

Results? They laughed at me.

It is this awful burden of guilt for what I did that brings to me share it with you, dear brother, and ask your prayers. It has dampened the wonderful joy He gave me that night. I don't know what to do!

What would God have me do?

I did not do my Christmas "duty" nor shall I ever again enter that church where people bow down to an elevated piece of bread, thump their breasts and say, "My Lord and my God." Nowhere in God's Word (New Testament) are we authorized to worship Him under any physical appearance.

The heathen do the very same thing. It breaks my heart to see Mom do it.

I found the true teaching authority not in the pope, but in John 16:13, and showed that to the priest.

He countered, "How dare you interpret Scriptures on your own."

(Continued under Baby Billboards, page 11)

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Predestined for Hell?

(Continued from page 1)

a public example of this wicked, murderous man who would not hear the warning of Moses and was not moved by all the signs and wonders that God sent. Pharaoh was not predestined to be lost. I think he was lost, but it was because of his own willful rejection of the light and of God's mercy. I think that it was after he had committed the unpardonable sin that God drowned him in the Red Sea. At any rate, Pharaoh was not predestined to go to Hell. He went to Hell after many, many invitations and after deliberate, repeated rejections of God's call and God's mercy. God hardened Pharaoh's heart about letting the children of Israel go free, but Pharaoh had already hardened his heart to continue in sin and rejection.

If there is any one person in history whose wickedness was so great that we might suppose he was predestined to go to Hell, it would be Judas Iscariot. Yet the Bible does not even hint that Judas could not have been saved.

Judas is referred to in Old Testament prophecy several times. Psalm 41:9 speaks of him prophetically as Christ's familiar friend who "lifted up his heel against me" and in John 13:18, 19, Jesus teaches us that that referred to Judas. The betrayal of Christ for thirty pieces of silver is mentioned in Zechariah 11:13. In Acts 1:20 we learn that Psalm 69:25 referred to Judas who lost his place as an apostle by sin. And in John 6:64 we are told that "Jesus knew from the beginning who they were that be-

lieved not, and who should betray him." Again, in John 6:70, 71 we learn the following of Judas, "Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve."

Then Judas was an unconverted man. The Lord Jesus knew that Judas would betray Him.

And yet there is the lament of a broken heart in Psalm 41:9 about Jesus. Here Jesus is pictured as saying, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." The dear Lord Jesus loved Judas. He grieved over his betrayal. Judas could have been saved. Even when Judas kissed the cheek of the Saviour in Gethsemane—a signal that they should bind Him and take Him away to trial—Jesus addressed Judas as "Friend"

(Matt. 26:50). There is not a hint in the Bible that Judas could not have been saved.

Of course God knows all things. He knew whether Judas would be saved. But the fact that He knew did not please Him. Judas had light from God, as have others. Judas was convicted of his sins, as other sinners have been. Judas would not repent for salvation, but he could have done so. He was not compelled to be lost.

In not a single case in the Bible is it even hinted that any person was foreordained to be lost, that he would not hear the Gospel or have a chance to repent.

II. The Teachings of Jesus Especially Emphasize That He Wants the Last Person Saved, With None Left Out

We have already shown that many times in the Bible God has expressed His concern for the whole world to be saved. Christ is the "light of the world," the "Saviour of the world," "the Saviour of all men, especially of those that believe." Christ is the "Light, which lighteth every man that cometh into the world." Since He has been lifted up on the cross, He draws all men to Him, we are told. God is "not willing that any should perish, but that all should come to repentance." God "commandeth all men every where to repent." God so loved the whole world that He gave His only begotten Son. He sent not His Son into the world to condemn the world, but that the world through Him might be saved. The Scriptures give overwhelming proof that God wants the whole of mankind.

But some of the teachings of Jesus go to great detail to show that it is the last unconverted person that He is the most concerned about, the one the men would leave unsaved.

The three parables in Luke 15 all unite in this great emphasis. The scribes and Pharisees murmured because the Lord Jesus received sinners, and seemed even more concerned about the vilest sinner, the worst lost ones. At the complaint of the Pharisees and scribes, Jesus gave these three wonderful parables on the lost sheep, the lost coin, and the lost boy.

Jesus said, "What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?" The good shepherd would not be satisfied to have only some of the sheep. He wanted all, the last one. He wanted not only the good sheep, but the bad sheep. It is the one last lost sheep which Jesus emphasizes here. And surely He means that as long as one poor sinner is outside the fold of mercy and salvation the tender heart of God is grieved and God's Spirit

it is seeking! God never provided for any person to be lost!

A woman had ten pieces of silver and lost one. Only one was lost, and she had nine pieces left. But she lit a candle and swept the house and searched diligently until she found the one lost piece of silver. So, according to the dear Saviour, God wants the last lost person in the world to be saved.

A certain man had two sons. One was a faithful, obedient boy; the other turned out to be prodigal, a wastrel, a heartbreaker for his father. But the father wanted the lost boy fully as much as he wanted the boy who stayed at home. The Bible does not picture God as having some people selected for salvation and others selected for damnation. The Bible does not picture God as satisfied with only a few saved. The emphasis throughout the teachings of the Gospels is that the Lord Jesus wants the last and most unlikely and most sinful person in the world saved. God never planned for any person to be lost.

III. The Emphasis Throughout the Scriptures That All Should Choose Right Shows That Everybody Has the Freedom of Will to Decide to Be Saved or Not to Be

There is one thread of thought that runs throughout the Bible, one persistent teaching which

(Continued on page 7)



The Inside Story

This picture summarizes pretty well the situation in the Sword of the Lord editorial office right now. Confusing, isn't it? We have been literally "swamped" each week with puzzle entries from our loyal puzzle fans. And we are really pleased and complimented that you have found the puzzles so interesting. But we thought you might be interested to find out what happens to your entry after the postman puts it in our post-office box. Here is the inside story....

First, the envelopes (all 2,400 to 2,500 of them) must be slit open, and the entries taken out. The postmark must be checked and late puzzles eliminated. Then checkers carefully go over all the puzzles and separate the correct from the incorrect. This job requires good eyesight, plus lots of patience. You would be amazed at how difficult it is to decipher some of your printing and writing!—(See first lady, lower right).

If your puzzle entry is correct, your name and address are clipped and pasted on an envelope. A coupon [for those working toward the Scofield Bible] must be inserted in the prize booklet of the week, then the booklet placed in the envelope. Envelopes are then sealed and stamped. Then there is the big job of hauling them to the post office.

Meanwhile, another worker is kept busy working future puzzles to be used in THE SWORD. Notice that young fellow in the center front of the picture carrying the heavy books—several dictionaries, an atlas, an encyclopedia, a Bible, and a concordance. He helps check future puzzles very carefully, trying to make sure that the puzzle clues are accurate and complete. We want to make sure that the puzzles will not be too hard for the majority, yet be hard enough to prove interesting.

Even the editor and president of the Sword Foundation, Dr. Rice, has had to give some help

to the puzzle department. (See if you can locate him!) He often tells us—when a particular clue is too hard. Obviously he is on the side of the puzzle fans!

See the frustrated-looking man at the back desk on the left side talking on two telephones? He has just been notified that the puzzle-prize booklets he ordered three weeks ago are out of stock. Meanwhile he is trying to notify another company that he did not order 20,000 copies of a certain booklet—only 2,000.

Anyway, these are just a few of the difficulties the puzzle department is facing these days.

We have told you enough for you to see how ten cents or more, sent each week with your puzzle entry, would greatly help our financial situation. We have been getting approximately 2,400 to 2,500 entries weekly. By the time we pay for the labor, the prize booklets, stamps, and envelopes, we are spending at least \$273.50 each week. That adds up to a heavy expense for the nonprofit Sword of the Lord Foundation—some \$14,000 a year. YOU, by a small amount weekly, can help to wipe out this debt. Please send a dime or more with your puzzle each week. We will not keep a record of who sends money and who does not—it is on an entirely voluntary basis. Neither can we send a receipt. Please send in your puzzle whether you have ten cents or not. But we will appreciate it if many of you can help us in this way.

The "inside story" will be the same, but a dime from you each week will help take care of the expenses. We don't want to have to discontinue this popular feature for lack of funds. Just attach it to your puzzle entries as you work them weekly and mail to Puzzle Editor, Sword of the Lord, Wheaton, Illinois. In the same envelope you may send subscriptions, or book orders, or larger gifts if you desire.

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Predestined for Hell?

(Continued from page 6)

never varies. It is that man may choose right or wrong, may choose to obey or to disobey, may choose to believe or disbelieve, may choose to be saved or to be lost. That teaching begins with the story of Adam and Eve in the Garden of Eden. Both could obey God and continue in perfect happiness in the paradise which God had prepared for them. They ought not eat of the forbidden fruit, the fruit of the tree of the knowledge of good and evil. But they had the ability to do so. Though they were warned of disastrous results, yet they were still left on their own responsibility. They could obey God, or they could listen to Satan. They could trust the Lord about the results, or they could, in unbelief and rebellion, disobey and die. First Eve, then Adam, chose to eat of the forbidden fruit. Both had the free choice.

That teaching goes straight through the Bible, occurring again and again, until in the last chapter in the last book of the Bible, the Scripture says, "...And whosoever will, let him take the water of life freely" (Rev. 22:17). On moral questions, mankind is left with solemn warnings and with tender entreaties, but with the freedom to choose. To ignore that teaching will lead to heresy as well as to sin. A man may not choose the color of his eyes; a man cannot add one cubit to his stature; a man cannot select his own father or mother, or the place of his birth. There are many, many things about which men have no choice, things which are decided in God's loving provision, so that man cannot change them. But on moral matters, matters of right and wrong, matters of loving and serving God or of rebellion and disobedience and willful unbelief, men and women all down through the ages have been able to take their choice.

In Deuteronomy 30 the Lord solemnly warns Israel of the tremendous choice set before every man. In verses 15 to 20 God says:

"See, I have set before thee this day life and good, and death and evil; In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply; and the Lord thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live: That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the Lord swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them."

Note this remarkable statement: "See, I have set before thee this day life and good, and death and evil." It is obvious here that they are to choose. And they are solemnly warned of punishment and disaster "if thine heart turn away, so that thou wilt not hear..." It is a plain matter of the will, of choice. In that case, He says, "I denounce unto you this day, that ye shall surely perish..."

Then read again that solemn warning in verse 19, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live."

By turning to God in penitent love, one may choose life and live. One may reject life and choose death by turning away from God. It is a matter of the will, a matter of the choice. If the Bible is an honest book, and if God is an honest God, men must themselves,

of their own choice, decide for or against God. In this matter they are not coerced; they are pleaded with, and they are warned, but they may go right or wrong.

That kind of choice is offered Israel again in the days of Joshua. In Joshua 24:14, 15, hear this solemn warning and ultimatum from God:

"Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."

We are clearly told that Joshua himself made the choice. "...But as for me and my house, we will serve the Lord." The others are exhorted also to fear the Lord and serve Him, and to put away idol gods. But they were plainly told that they were to "choose you this day whom ye will serve."

They had freedom of choice. God wanted their love and allegiance. He had Joshua present the matter thus to them. The blessed Holy Spirit had it written down for succeeding generations. It is clearly intended in any honest interpretation of this Scripture that people are urged to choose and may choose between right and wrong, between God and idols, between obedience and disobedience, between faith and unbelief.

Repeatedly throughout the Bible the appeal of God is to the will, the choice. For example, Ezekiel 18:31, 32 says, "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye."

"...Why will ye die...?" God asks. Evidently dying is a matter of choice, and God plainly says, "I have no pleasure in the death of him that dieth..." Therefore, He implores, "...turn yourselves, and live ye."

Again in Ezekiel 33:11, the Lord says, "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"

God does not want anybody to be lost. No one is predestined to be lost. God has "no pleasure in the death of the wicked," and again He asks the question, "Why will ye die, O house of Israel?" In other words, He might properly say, "Why do you choose to die?" It is left up to your own choice. You may choose to live or you may choose to die. God does not want you to die. If you go on and die in sin and away from God, it is because of your own wicked choice of the will.

In Psalm 81:11-13, the lament of the Lord against His people is because of this same willful turning to sin and away from God: "But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust: and they walked in their own counsels. Oh that my people had hearkened unto me, and Israel had walked in my ways!"

Do you see that it was the will of people not to listen to the voice of God and not to please Him? As a result, God gave them up to their own sins and the results of sin, but His heart was grieved. "Oh that my people had hearkened unto me..." God said. Is God deliberately deceiving? Had God decided ahead of time that these must go on in sin and could not repent? No, His heart grieved for their sin, and all the more because it was a deliberate, independent choice against God.

So in Proverbs 1:25 God complains of sinful people, "But ye have set at nought all my counsel, and would none of my reproof." It is a matter of the will to disregard God's commands.

(Continued on page 10)

You Owe Us a Letter

(Continued from page 1)

lieve it is only right and proper for you to take time to sit down and let us know of some blessing you have received through this work. Possibly you have been meaning to write for some time and have not found the opportunity. Now, during Letter Month, is your opportunity to write and let us know of blessing.

Those who want to criticize are quick to write sharp, harsh, and often unkind letters. Recently, because of the scriptural though unpopular stand which we felt we must take, we received a number of letters from those who have opposed us about the matter. It is rather sad that thousands who are really for what we are doing, who believe in the position we take on the matters of separation, the fight against modernism, and the defense of the faith—I say it is rather sad that thousands of these friends do not take time to write us and tell us they are praying for us. Don't you feel that you have an obligation to encourage Dr. Rice and the rest of us here? We desperately want and need your letter during Letter Month.

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Satan has for centuries sought to attack and destroy the Bible. In this important pamphlet Dr. Rice proves that the Bible claims to be inspired of God. He carefully shows how that it is accurate and perfectly reliable. Piling up Scripture after Scripture as proof, Dr. Rice plainly shows that the Bible is actually God-breathed, that the words are not man's words but God's words. Dr. Rice further shows that our accepted English translations of the Bible are perfectly reliable, that no more than one word in 10,000 is even questioned as to its being in the original manuscripts.

Dr. Rice also shows the plain scriptural claims that Christ made regarding the inspiration of the Bible. You will be amazed at how thoroughly the Lord Jesus authenticated the Old Testament and gave proof that the New Testament would be inspired also.

Finally, Dr. Rice shows that Christianity stands or falls on the authority of the Scriptures. He shows that the Bible is our whole basis for authority in the Christian faith, that the deity of Christ, the atonement, and so many doctrines depend upon an inspired Bible for their proof.

This pamphlet is tremendously important. I do not know of another pamphlet of this size which marshals so much evidence for the inspiration of the Bible. Every Christian home ought to have a copy. Christian young people need the strengthening of faith which this pamphlet will give. Pastors could well spend two or three weeks using the material contained in this pamphlet as sermon material to authenticate the Bible. Sunday school teachers could easily find lesson material here for a several weeks' study on the Scriptures.

Remember, you may have a copy of this 40-page pamphlet, *Our God-Breathed Book—the Bible*, absolutely free, if you will write a letter and ask for the pamphlet during Letter Month. We are asking that you write a letter, not a post card. Unless you are sending a subscription or a book order, please stamp your own envelope; do not use our postage-paid reply envelopes without a stamp to simply ask for the free booklet.

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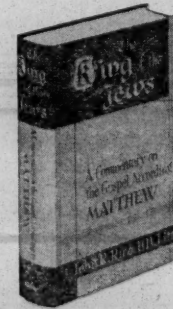
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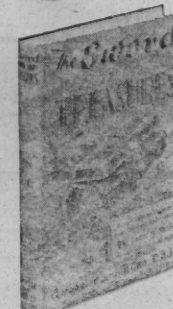
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God's Message Through Hosea

(Continued from page 1)

financial prosperity. People enjoyed luxuries of that day that they had never had before. But it was also characterized as a godless and sinful day.

And because of the close walk with God, Hosea saw that unless the people of Israel repented from their sins and turned back to Jehovah God, they would surely suffer destruction. He was conscious of the fact that the Northern Kingdom was rapidly headed for certain doom unless the people turned to God. The knowledge of this fact stirred that preacher's soul; so he called for his people to forsake sin and seek God.

Hosea lived to see his prediction come true. His nation was conquered by the enemy in 721 B.C. and has never existed as such again. The government was overcome, the people were driven to exile and a life of hardship and sorrow. They refused to listen to God's message through Hosea, so they suffered the bitter consequences, and oh, how bitter and sad they were!

The preached message of Hosea was for Israel to repent. But God has a message for every sinner through the life of Hosea. Some of the greatest sermons a preacher ever preaches are those which come through the experiences of his life. And I believe this is true in the case of Hosea.

Hosea's Sad Experience: The Adulterous Wife

Hosea had a very bitter experience in his life—a tragedy in his home, disgrace brought about by his wife. It all began when "... he went and took Gomer the daughter of Diblaim; which conceived and bare him a son" (Hosea 1:3). Then a little later the Scripture says, "And she conceived again, and bare a daughter. And God said unto him, Call her name Loruhamah; for I will no more have mercy upon the house of Israel; but I will utterly take

them away" (Hosea 1:6). And as we read further we see that, "Now when she had weaned Loruhamah, she conceived and bare a son. Then said God, Call his name Loammī; for ye are not my people, and I will not be your God" (Hosea 1:8, 9). Then in the next chapter we see the tragedy as it unfolds. "For their mother hath played the harlot: she that conceived them hath done shamefully; for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink" (Hosea 2:5). But the story does not end there, for later on we read of Hosea as he relates, "So I bought her to me for fifteen pieces of silver, and for an homer of barley, and an half homer of barley" (Hosea 3:2).

The Holy Spirit inspired these words to be written, not to tell the world of a tragedy in the parsonage, but that it should forever stand as a record of the love that the preacher had for his sinful wife, and to tell the world of God's love for the sinner.

Hosea took his message of impending doom throughout the Kingdom of Israel. Everywhere he could get an audience, he spoke God's message. He would probably be gone from home much of the time. As he would travel and preach and warn the nation of coming destruction, his heart was heavily burdened. And his burden was made even heavier because of some things that were developing in his home.

His wife had borne him a child. This brought happiness to him. But this happiness was short-lived. For as this prophet would return from his journeyings for his Lord, rumors would fall on his ears of activities of his wife that were not becoming the wife of a preacher. He began to hear that she was seen in the company of people whose character was in question. He was told that his wife was known to go places that they could

not account for. This made his burden harder.

Then he returned from one trip to learn his wife was going to have a baby. He could not understand. Her sin was catching up with her. Even after the baby was born, Hosea told her that he still loved her and wanted to have a happy home. She promised to do better and to make him a good wife. But tragedy had struck and left its mark.

The promises of this wife lasted for awhile. As the days passed

The Monument Moody Wanted

The monument I want after I am dead and gone is a monument with two legs going about the world—a saved sinner telling about the salvation of Jesus Christ.

—D. L. Moody, quoted in "Moody Monthly"

and Hosea was busy in the work of God, she began to keep company with her old friends. Again Hosea came home to realize his wife was going to have another child by her lover. But the love of Hosea was of such magnitude that he was willing to forgive his wife again. Thus, they made another effort to salvage the happiness of their home. He was willing to bear the shame of the tragedy in his parsonage and forgive his wife. Again she promised to mend her ways.

But she had the wrong things in mind. She had the wrong goals in life. She was seeking pleasure and lovers and thrills and happiness. She was not too interested in living for God and in leading a holy life. She was not thinking of the morrow; she was living for "today."

And the story goes on until the day that Hosea comes in from another preaching tour and finds the three children in the nursery with a note pinned to the pillow, saying, "I will go after my lovers" (Hosea 2:5). Thus she followed the sinful path of lust and thrills that leads to heartache, misery and despair. It was a long sinful journey that soon changed from thrills to agony of body and soul. She followed it all the way until she got to the end of her road. There she found that the end product of sin is outcast by friends and slavery to Satan. I believe if Gomer would write a song today, she would say, "Satan Lied to Me."

Her journey led her to the auction block. Years as a harlot brought her to the place where she was no longer wanted. Her lovers of former days went out to seek new lovers. Now the preacher's wife was being sold as a slave. The news made its way to Hosea, who was still struggling under the burden of trying to turn the tide of the nation toward God. He was serving as father and mother to the three children. The truth of the biting criticisms that preceded him everywhere he traveled caused much agony of soul. It looked as though he was in his midnight hour of sorrow and the whole world was down on him.

Then the news reached him that his wife was being auctioned off as a wasted adulteress. He gathered the price of the slave and went to the auction where he says, "I bought her to me" (Hosea 3:2). I can hear him as he must have told her, "Gomer, I still love you. You have sinned and shamed and disgraced everything decent and honorable, but I love you. Come back and be my wife, my lover, the mother of the children. I forgive you. I want to give you a new start. I want you because I love you. I want your love. I want you to be mine."

So God Loves Shameful Sinners As He Commanded Hosea to Love a Faithless Wife

I am persuaded that God would say to you, my sinner friend, that just as Hosea loved his wife while she was in sin, so He loves you. I believe God would take this tragedy in the life of this preacher

(Continued on page 11)

The Cost of Being a Soul Winner

(Continued from page 1)

acceptance, and yet I had the consciousness upon me that the precious truth which he had heard was at work upon his mind, and that the storm of his soul would soon subside into a deep calm.

Now hear the sequel. Last night, of all the times in the year, when, strange to say, I was preaching from the words, "The Almighty hath vexed my soul," after the service, in walked this self-same brother who had called on me five years before. This time he looked as different as noonday from midnight, or as life from death. I said to him, "I am glad to see you, for I have often thought about you, and wondered whether you were brought into perfect peace."

I told you that I went to Mentone, and my patient also went into the country, so that we had not met for five years. To my inquiries this brother replied, "Yes, you said I was a hopeful patient, and I am sure you will be glad to know that I have walked in the sunlight from that day till now. Everything is changed and altered with me."

Dear friends, as soon as I saw my poor despairing patient the first time, I blessed God that my fearful experience had prepared me to sympathize with him and guide him; but last night, when I saw him perfectly restored, my heart overflowed with gratitude to God for my former sorrowful feelings. I would go into the deeps a hundred times to cheer a downcast spirit: it is good for me to have been afflicted that I might know how to speak a word in season to one that is weary.

Suppose that, by some painful operation, you could have your right arm made a little longer, I do not suppose you would care to undergo the operation; but if you foresaw, by undergoing the pain, you would be enabled to reach and save drowning men who else would sink before your eyes, I think that you would willingly bear the agony and pay a heavy fee to the surgeon to be thus qualified for the rescue of your fellows.

Reckon, then, that to acquire soul-winning power you will have to go through fire and water, through doubt and despair, through mental torment and soul distress. It will not, of course, be the same with you all, nor perhaps with any two of you, but according to the work allotted you, will be your preparation. You must go into the fire if you are to pull others out of it, and you will have to dive into the floods if you are to draw others out of the water. You cannot work a fire-escape without feeling the

scorch of the conflagration, nor man a lifeboat without being covered with the waves.

If Joseph is to preserve his brethren alive, he must himself go down into Egypt. If Moses is to lead the people through the wilderness, he must first himself spend forty years there with his flock. Payson truly said, "If anyone asks to be made a successful minister, he knows not what he asks; and it becomes him to consider whether he can drink deeply of Christ's bitter cup and be baptized with His baptism."

I was led to think of this by the prayer which has just been offered by our esteemed brother, Mr. Levinsohn. He is, as you perceive, of the seed of Abraham, and he owed his conversion to a city missionary of his own nation. If that city missionary had not himself been a Jew, he would not have known the heart of the young stranger, nor have won his ear for the gospel message. Men are usually won to Christ by suitable instruments, and this suitability often lies in the power to sympathize. A key opens a door because it fits the wards of the lock; an earnest address touches the heart because it meets the state of that heart.

You and I have to be made into all sorts of shapes to suit all forms of mind and heart; just as Paul says, "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without the law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some." These processes must be wrought out upon us also. Let us cheerfully bear whatever the Holy Spirit shall work within our spirits that we may thus be the more largely blest to our fellow-men.

Come, brethren, and lay your all on the altar! Give yourselves up, you workers, into the Lord's hand. You who have delicacy and refinement, may have to be shocked into the power to benefit the coarse and ignorant. You who are wise and educated, may have to be made fools of, that you may win fools to Jesus; for fools need saving, and many of them will not be saved except by means which men of culture cannot admire.

How finely some people go to work when the thing needed may not be daintiness, but energy! On

(Continued on page 10)

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The Editor's Notes

(Continued from page 4)

winning congregations led by strong, fearless, Spirit-filled men of God all over America. There is hope for the Gospel. God has not forsaken His people.

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We would like to have a picture of Dr. Alexander MacLaren of the famous *MacLaren Commentaries*. Likewise we need the picture of C. H. Mackintosh, the Plymouth Brethren man who wrote the famous *Notes on the Pentateuch*. We would like to use these pictures along with Bible studies and sermons by these men of God. Could you help us? Even if you can lend us pictures, we could have cuts made and return the pictures. Address the editor of THE SWORD OF THE LORD.

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Offerings may be sent, of course, to Investment Evangelism, to the Building Fund, the Sword Free Literature Fund, or Ministers and Missionary Subscription Gift Fund. Pray about it and then help us carry this load for Jesus' sake.

I Will Try; Will You?

In 1958, this editor will try by God's help to give out of my love offerings \$1,000 to Investment Evangelism, a permanent investment to retire the long-term loans by which the Sword of the Lord is currently financed. I will have to have the Lord's help. It will take digging hard, week after week and month after month, to lay aside that much. But I believe the Lord will help and it will be a very happy thing. Readers know that the editor gets no salary from THE SWORD OF THE LORD, but I trust the dear Lord will help me so I can do this much besides our other expenses and needs.

Would you like to talk to God about it and see if some of you ought not also to give \$1,000 this year to Investment Evangelism, a permanent investment in making the Sword of the Lord Foundation financially independent of borrowed capital? What you do, do for Jesus' sake and remember that He will repay. All gifts are deductible from taxable income. This is a nonprofit corporation recognized by the Federal Government.

For one thing every person can do—you can pray! Oh, for the wisdom of God, and daily strength for the toil and life-changing power in the messages we edit and write! In Jesus' name, dear friends, pray! But write us a letter and tell us so!

Predestined for Hell?

(Continued from page 7)

Men do have a choice and exercise their choice. God may decide some matters for men but never moral matters of right and wrong. Always man can obey or disobey. Man can love God or hate God. Man can trust Christ or reject Him. God grieves when men turn away, but they still have the choice in all moral matters, all matters of right and wrong.

When Jesus spoke so wonderfully to disbelievers and rebels among the Jews of His day, many rejected His sayings and asked for further proof. To those Jews who sought to kill Him, Jesus said, "And ye will not come to me, that ye might have life" (John 5:40).

The complaint is not that they could not come, that they were too dead in sins to know or choose; rather, it was simply that they could choose and did choose, willfully, wrongly, to reject Christ and go on in their sins. THEY WOULD NOT COME!

God in that last invitation in the Bible said, "... the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17). But He was saying what He had said throughout the Bible. On matters of right and wrong, God leaves man to choose. All could

be saved. God invites all to be saved. But God has not made man an automaton. God has not made man a machine. He wants the deliberate and loving choice of the free will. He wants men to love Him because they choose to love Him and because He is worthy of love. He wants men to obey Him from the deliberate choice of the heart. When men will not come to Christ for salvation, God is grieved, but God is not responsible. Throughout the Bible, the teaching of the freedom of will to choose for Christ is taught. And that shows that no one is predestined to be lost.

We would do well to enter into the heart of the Saviour and see how he feels. In Luke 9:56 Jesus said, "For the Son of man is not come to destroy men's lives, but

to save them." All the predestination in the Bible is intended to save men, not to damn them. God's plan through the ages is and the coming of Christ on the cross was all to express the heart of God and the heart of His son. Jesus did not come to destroy, but

to save. Those who picture Jesus as wanting people to go to Hell do not understand His spirit any more than James and John when they would have called down fire from Heaven to consume the Samaritans.

(To be continued next issue)

The Cost of Being a Soul Winner

(Continued from page 8)

the other hand, how violent some are when the desired thing is tact and gentleness, and not force! This has to be learned: we must be trained to it as dogs to follow game. Here is one form of experience: the brother is elegant; he wishes to speak earnestly, but he must be elaborate, too. He has written out a nicely-prepared address, his notes are carefully arranged. Alas! he has left the priceless document at home! What will he do? He is too gracious to give up: he will try to speak. He begins nicely, and gets through firstly. "Fair and softly, good sir."

What comes next? See, he is gazing aloft for secondly. What should be said? What can be said? The good man flounders about, but he cannot swim; he struggles to land, and as he rises from the flood you can hear him mentally saying, "That's my last attempt." Yet it is not so. He speaks again. He gathers confidence; he grows into an impressive speaker. By such humiliations as these the Lord prepares him to do his work efficiently. In our beginnings we are too fine to be fit, or too great to be good. We must serve an apprenticeship, and thus learn our trade. A blacklead pencil is of no use at all till it is cut. The fine cedar wood must be cut away, and then the inward metal which marks and writes will have fair play. Brethren, the knife of affliction is sharp, but salutary; you cannot delight in it, but faith may teach you to value it. Are you not willing to pass through every ordeal if by any means you may save some? If this be not your spirit, you had better keep to your farm and to your merchandise, for no man will ever win a soul who is not prepared to suffer everything within the compass of possibility for that soul's sake.

A good deal may have to be suffered through fear, and yet that fear may assist in stirring the soul, and putting it into a fit posture for work; at least, it may drive the heart to prayer, and that alone is a great part of the necessary preparation. A good man thus describes one of his early attempts at visiting, with the view of speaking to individuals upon their spiritual condition:

"I was thinking on the way to the residence of the party, how I would introduce the subject, and all that I would say. And all the while I was trembling and agitated. Reaching the door, it seemed as if I should sink through the stones; my courage was gone, and, lifting my hand to the knocker, it dropped at my side without touching it. I went partly down the steps from sheer fear; a moment's reflection sent me again to the knocker, and I entered the house. The sentences I uttered and the prayer offered were very broken; but thankful, very thankful I am that my fears and cowardice did not prevail. The 'ice was broken.' That process of ice-breaking must be gone through, and its result is highly beneficial.

O poor souls, you that wish to find the Saviour, Jesus has died for you; and now His people live for you! We cannot offer any atoning sacrifice for you; there is no need that we should; but still we would gladly make sacrifices for your soul's sake. Did you not hear what our brother said just now in his prayer—we would do anything, be anything, give anything, and suffer anything if we might but bring you to Christ? I assure you that many of us feel even so.

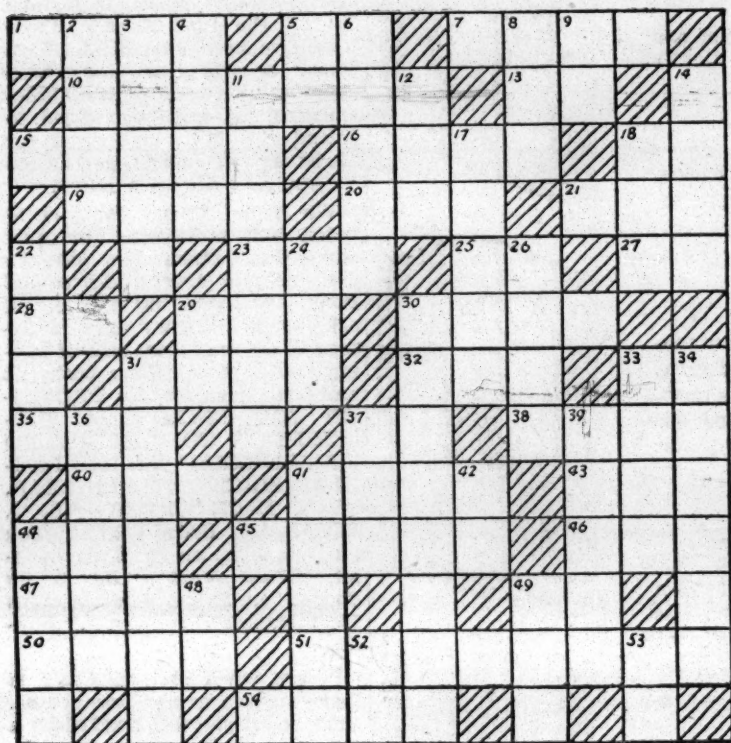
Will you not care for yourselves? Shall we be earnest about your souls, and will you trifle them away? Be wiser, I beseech you, and may infinite wisdom at once lead you to our dear Saviour's feet. Amen.

—The End—

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The Ministry of John the Baptist

CLEWS ACROSS

- 1 Fold formed by sewing together two pieces of cloth
- 5 Month of the Jewish calendar
- 7 "Behold, I ... my messenger."
- 10 "Which shall ... thy way before thee"
- 13 "One among you, whom ... know not"
- 15 "Were all baptized of him in the ... of Jordan"
- 16 Projecting part of a building
- 18 Each (abbr.)
- 19 A Roman patriot
- 20 "Preach ... baptism of repentance"
- 21 "The rough ... (s) shall be made smooth."
- 23 Postscripts (abbr.)
- 25 A western continent (abbr.)
- 27 Transport and supply (abbr.)
- 28 "Preaching in the wilderness ... Judaea"
- 29 "And all ... region round about Jordan"
- 30 See 38 across (second answer).
- 31 "Who hath warned you to ... from the wrath to come?"
- 32 Period of time
- 33 Senior (abbr.)
- 35 Tennessee Valley Authority (abbr.)
- 37 On account (abbr.)
- 38 and 30 across — "... straight the way of the ..."
- 40 Aged
- 41 Daughter-in-law of Naomi
- 43 Part of the mouth
- 44 "Had ... raiment of camel's hair"
- 45 Footways
- 46 "I am the voice of ... crying in the wilderness."
- 47 Genus of maple trees
- 49 Stannum (abbr.)
- 50 Feminine name
- 51 "The crooked shall be made ..."
- 54 Inert gaseous element

CLEWS DOWN

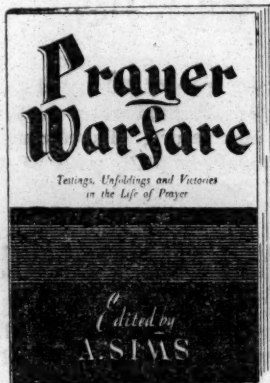
- 2 Narrative poem
- 3 Funeral feast, ——— 1
- 4 "Bring forth therefore fruits ... for repentance."
- 5 Initials of a movement for rehabilitating drunkards
- 6 Ill-mannered children
- 8 Organ of sight
- 9 A compass point (abbr.)
- 11 "He that was spoken of by the ... Esaias"
- 12 Ephesians (abbr.)
- 14 "In those ... came John the Baptist"
- 17 Spanish title of courtesy
- 18 "And he did ... locusts and wild honey."
- 22 "The axe is laid unto the ... of the trees."
- 24 "All flesh shall ... the salvation of God."
- 26 A son of Shem (Gen. 10)
- 29 Thallium (abbr.)
- 30 "And a ... girdle about his loins"
- 31 "Neither accuse any ..."
- 33 "With a girdle of a ... about his loins"
- 34 "And saying, ... ye"
- 36 "The ... of one crying in the wilderness"
- 37 "Then went ... to him Jerusalem"
- 39 Lengthwise
- 41 "God is able of these stones to ... up children unto Abraham."
- 42 High school (abbr.)
- 44 "For the kingdom of heaven is at ..."
- 48 Right line (Math. abbr.)
- 49 "Confessing their ... (s)"
- 52 "Think not ... say within yourselves, We have Abraham."
- 53 "... that hath two coats, let him impart."

Free!

with a correct entry for
Puzzle Number 10

Prayer Warfare

Edited by A. Sims



This little booklet, the value of which may be indicated by the popularity which has already taken it through half-a-dozen editions, deals with testings, unfoldings, and victories in the life of prayer. The editor has compiled the six chapters from the writings of many eminent authors. Chapter one, "An Exposure of Our Spiritual Enemies," is written by Dr. G. D. Watson. Chapters two and three, "The War in the Heavens" and "Your Adversary ... Whom Resist," are taken from the writings of F. J. Perryman. The last three chapters, "The Pressing Demand for Prayer Warriors," "Siding With the Enemy," and "Victory for the Oppressed," are compilations from sundry sources.

You will delight and profit from this blessed booklet containing over thirty large pages.

THE RULES

1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.
2. PRINT (not write) your name and address in the blank below the puzzle. This coupon will serve as your address label for the envelope containing your prize. Mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. If you do not wish to cut up your copy of the paper, you may print (not more than three inches wide) your name and address and the answers according to the clue numbers given on a separate sheet of paper. Entries will not be returned.
3. In order for you to receive the book, *Prayer Warfare*, your entry must be postmarked by midnight, March 17, 1958 (the new deadline date). If your paper still arrives late, YOU MUST place the date of arrival on the entry. Otherwise, it will be counted late. The answer to Puzzle Number 10 will appear in the March 28 issue of THE SWORD OF THE LORD.
4. Those who are working toward winning the Scofield Bible must check the proper blank below the puzzle. If you check the blank marked "yes," we will send you a coupon. Save these coupons. They are important. At the end of the year those who have fifty out of the possible fifty-two will be entitled to a Scofield Bible. Please remember that this is the only

record we have concerning the number of your correct entries. It will be your responsibility to keep the coupons. In addition, note that coupons may not be exchanged with one another or be used collectively. The winning of the Bible is on an individual basis. It is not possible to work toward the Bible if you have started sending entries after Puzzle Number 3, or if you have already had three incorrect entries. Everyone, however, having a correct entry will receive the weekly prize. Added note: Many requests have come to us asking that we recheck your puzzle entries for possible mistakes. We cannot take the time to answer these requests. If your answer is correct, you will receive the weekly prize. Please limit all correspondence to only necessary items.

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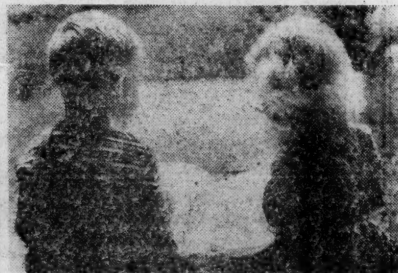
Answer to Puzzle No. 7

SEE THERE SAD
ARMS U ADHERE
LA LIGHT EEP
V WAS A MAN A
AM PRAISED TR
TAN AE US SET
IN JERUSALEM
OY GLORY A PA
N S I ALL
WHOSE NAME
OR CHILD NI O
FOR OGLER NOW
WAS N SIMEON

When to Worry

When we see the lilies spinning in distress,
Taking thought to manufacture loveliness;
When we see the birds all building barns for store,
T'will then be time for us to worry —not before.
—Sandy Lake Breeze.

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God's Message Through Hosea

(Continued from page 8)

and use it as His message to YOU, a message that He loves you. And there can be no greater message for you as a sinner than the truth than God loves you. Yes, if you are a sinner, then here is God's telegram to you, a telegram that Hosea passes on to you through this tragic experience in his life.

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When I was a boy, I heard a man say, "Be a good boy, for God loves a good boy." That statement is true, but there was more to it than that man said, for I have found in God's Book that God loves mean boys and wicked girls. God loves sinful people. God loves the murderer, the thief. God loves the harlot, the drunkard. God loves the dishonest, the wicked. God loves the sinner. If you are a sinner, let me tell you that God loves YOU. And I am so glad that God does love the sinner, because I fall in that category.

And as I write this to you, I want to pass on the message of God, that just as Hosea loved his wife while she was a sinner, so God loves you though you are a sinner. John 3:16 states a marvelous truth and so does Romans 5:8 when it says that "God commendeth his love toward us in that while we were yet sinners, Christ died for us." And that's what I want to talk to you about. "Come now and let us reason together," saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." I've got something to talk to you about. You are a sinner and God loves you and wants you to turn from your way to His way.

The Bible speaks loud its eternal message that God loves the sinner. God does not want to send you to Hell because you are a sinner. He does not want you to go to Hell. He has done all He can to keep you from Hell. He loves you and wants you. Though you have sinned, though you are now sinning, though your life bears the ugly scars of sin and shame, God still loves you. And He would speak through this tragic experience of Hosea and say that just as Hosea loved his wife while she was living in sin and adultery, just so He loves you while you are living in sin. If you are a sinner, I have news for you: God loves you.

God Loves the Spiritually Dead

The Bible speaks of the lost sinner as one spiritually dead. The lost person is considered dead so far as spiritual things are concerned. We read in Ephesians 2:1, "And you hath he quickened, who were dead in trespasses and sins"; and then in verses 4 and 5 the Bible says that "God, who is rich in mercy, for his great love, wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)."

Do you get the picture presented here? If you have never personally accepted Jesus Christ as your own Saviour, then you are dead spiritually. You have no hope of eternal life in Heaven. Yet God loves you though you are dead.

As I think on these truths, I recall the experience of Dr. R. G. Lee of Memphis, Tennessee. Dr. Lee states that he was called to a hospital where a seven-month-old girl was critically ill. This pastor had baptized the parents when they were intermediates. He had watched them develop in Christian character; had performed their wedding ceremony; had stood by the bassinet and prayed for the little baby when she was born. Now, just seven months later, he was called back to the hospital to pray for this baby and her parents in this dark hour of their life.

But her life was ebbing fast away. There was nothing that could be done. The pastor was by their side as the little life slipped back to its Heavenly Father. Then when the undertakers came to get the body to prepare for burial, the mother was still holding the baby. She told them that she did not want to give her only baby up. She still loved the little girl. She cried and pleaded for them not to take her baby away. They were at loss as to what to do. This great pastor suggested that the undertakers leave the baby with its mother through the night, then they could get it the next day and prepare for burial.

So they went their way. Dr. Lee

states that the mother and father took the little child to their home and that dear broken-hearted mother held her child throughout the wee hours of the night and into the morning's dawn, loving, kissing, and caressing the cold, still, lifeless form of her darling girl, saying over and over, "I love you! I love you! Though you are dead, I still love you!"

And this is what God is saying to you, "I love you. Though you are spiritually dead, I still love you. Though you are a wicked sinner, I still love you." This is the message for you that leaps out of the pages of Holy Writ. This is the message that comes ringing down across the ages from the parsonage of Hosea, "Even if you are a sinner, I love you." Hear God as He speaks to you. Open up the door of your heart and let Jesus Christ come marching in the front door with life and salvation and forgiveness and joy and peace, while Satan and sin and sorrow and heartache move out the rear door. I want to tell you that here is where life begins. Someone says, "Life begins at forty," but I know something better and truer than that and that is, "life begins at Calvary."

The Heartbreak of Hosea Pictures God's Love in Giving Christ for Sinners

The truth of this message to you through Hosea—your need of salvation, God's provision of salvation and His boundless love for you—is the greatest theme of the ages. This has been the motivating power to send devoted servants of Jesus Christ around the world with the message for lost mankind that God has a better way for them. It has been the theme of the poet and the artist, the writer and the prophet. And this love of God for the sinner is expressed in the words of that great song:

*Could we with ink the ocean fill,
And were the skies of parchment made;
Were every stalk on earth a quill,
And every man a scribe by trade;
To write the love of God above
Would drain the ocean dry;
Nor could the scroll contain the whole,
Though stretched from sky to sky.
Oh, love of God, how rich and pure!
How measureless and strong!
It shall forever more endure—
The saints' and angels' song.*

This was the message of God through the tragic experiences of Hosea. It seems that many of the prophets in the Bible are noted for a particular message or contribution to the work of the Lord. God would call out a man that would declare some new facet of His wonderful way of life. And it appears that Hosea may be that prophet whom God chose to use to present His message of love to the people of that day.

The Jews had not heard much of this love of God prior to Hosea's day. And even until the advent of Jesus Christ, mankind was not able to fathom the love of God for His people. We are persuaded that this love of God as pictured in Hosea's tragic life experience is as real today as it was in that day. And the way that God introduced this great truth makes it linger long in the human heart. The method communicating that message, as well as the message, caused it to be indelibly stamped in the heart of the message of God. And the great Gospel message of today would not be complete without the proclamation that God so loved the world, the sinful world, that He gave the choicest of Heaven's possessions—His only begotten Son—to die as a ransom for the sin that damns a man's soul. Yes, thank God that He loves us.

But I want to inquire, dear friend, what have you done about this? Why not give yourself to the Lord Jesus Christ?

Jesus wants you saved more than anything in the world. He proved it by the tremendous price He paid. When God wanted to create the world, He simply said the word. He hung the stars in the sky by merely speaking His will. But when He wanted to redeem your soul, it cost the most precious of Heaven's treasures. And He died for you, though you are a sinner.

As I pass by the motels on the side of the road and see the inviting sign, "Come just as you are"—and it is a tempting invitation, especially at the end of a weary day of travel, to find a place of rest without special preparation or straightening up—this motel invitation reminds me of the invitation of Jesus, "Come just as you are." You do not have to get yourself presentable. Repent of your sin, accept Him as your personal Saviour, give yourself to Him and He will present you faultless and without blame to His Heavenly Father.

God Is Waiting for You to Come Back

One of the most important aspects of this love of God as seen through His man Hosea is the enduring nature. How Hosea was able to love his wife in spite of all the disgrace may be difficult to understand, even as it is difficult to understand how God can love the lost sinner. But that love still endures. Human love may fail, but not God's love for you. It is unfailing.

George Matheson was preparing for a life of service for Christ. He and his sweetheart had planned to be married. But before his education was completed, he learned the tragic truth that he would lose his eyesight. After serious consideration, his sweetheart informed him that she could not marry a man who was blind, so the engagement was broken. This inspired that young man to pen the words of the beloved song:

*O love that will not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow,
May richer, fuller be.*

You can be sure that God still loves you in spite of your sins and weaknesses. Some may, like the prodigal son, get to the hogpen experience of life before they realize their mistake. But I hope you

(Continued on page 12)

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Remarkable Letter...

(Continued from page 5)

"I don't," I replied. "He is my interpreter (Holy Spirit)."

I looked at him a moment and asked, "Who's yours?"

He slapped my face and left. A very revealing reply, is it not? Trouble is beginning here at home for me, and I ask your prayers. Please don't use my name or address as I'm frightened at some of the things that have been said. To think, my ambition was to become a priest... and these orders I belonged to can be rough on a fellow like me. I may just leave, and finish school some place else. Not sure what God's will for me is.

But, oh, how I wish I could win back those precious souls I turned to Catholicism. Dear God.

Thank you for your time and for your prayers.

May God continue richly to bless your fine ministry, and you will be continually in my prayers.

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God's Message Through Hosea

(Continued from page 11)

do not let the Devil lead you that far. Stop now, reason with God. Hear Him as He invites you, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek, and lowly in heart; and ye shall find rest unto your souls" (Matt. 11:28, 29).

Jesus is calling, pleading and waiting for you, the sinner. While you may roam in sin, He waits for you.

A wealthy youth in Chicago met and fell in love with a girl in Kentucky. They were married and he took her to Chicago to live. The early years were happy, but for some reason that no one could explain, something happened to her mind. At times she would be very crazy, a raving maniac; other times she would be normal. The doctors were not able to explain what had "clicked" in her mind. But worse yet, they were not able to do anything about it. Her screaming interfered with neighbors until the husband had to build a home in a vacant block so her cries in the night would not disturb them. He exhausted all his resources in an effort to get her mind "snapped back in place" but nothing seemed to help. Someone suggested he take her back to Kentucky and let her relive some of her childhood scenes, hoping the association with earlier life might help.

They roamed the paths of her childhood wanderings, visited with friends of former days, recounted experiences of days gone by, recalled the pleasant memories of bygone years. Even these things did not appear to do any good. The husband then took her in the car to return to their home in Chicago. It was after dark when they arrived and she was asleep. In fact, she seemed to be sleeping very deeply and soundly, much more than usual. For since that mysterious "click" in her mind, her sleep had been shallow and restless and she would pitch and toss and waken so easily. But now she appeared to be resting so peacefully. He dared not disturb her.

Taking her in his arms, he took her inside and placed her on the bed, wondering every moment when she would wake up. But she continued to sleep as he sat by her side, waiting, wondering and even beginning to hope. On through the small hours of the night and toward the dawning of the morning's sun, he waited by her side. She was resting so peacefully. She had not rested like that since the time something "clicked" in her mind. As the rays from the sun beamed through the window and rested on her face, it caused her to awaken. Opening her eyes, she looked first at her husband, then began glancing around the room.

There was even a different look in her eyes. She did not have that icy stare that had been characteristic the previous months. She seemed to look so normal. She waited a long time before speaking. He was wondering, and new hope was being encouraged with every passing moment. "Is it possible? Can it be real? Do I dare hope that her mind has snapped back in place?" All these questions raced through his mind. Then looking into the face of her beloved husband, the young wife said, in such a normal and natural voice, "It seems as though I have been on a long journey. Where have you been?" And the sound of her voice and look on her face verified his fondest hopes. Yes, it had happened! And as the moist tears coursed down his cheeks, and his heart overflowed with joy and emotion, he looked into her eyes and said, "I've been sitting here just waiting for you to come back."

And Hosea said to her, "I've been waiting for you to come back. You've come to the end of your road, but I love you and want you to come back. I've paid the price." But, oh, the thing that thrills my heart is to know that God would say to you, my dear sinner friend, "I'm waiting on you, just waiting for you to turn from sin and sorrow to Me." He will accept you. He loves you. Do you recall the

words of that great invitation hymn:

*I've wandered far away from God,
Now I'm coming home;
The paths of sin too long I've trod,
Lord, I'm coming home.*

*I've wasted many precious years,
Now I'm coming home;
I now repent with bitter tears,
Lord, I'm coming home.*

*I've tired of sin and straying, Lord,
Now I'm coming home;
I'll trust Thy love, believe Thy word,
Lord, I'm coming home.*

*My soul is sick, my heart is sore,
Now I'm coming home;
My strength renew, my hope restore,
Lord, I'm coming home.*

*My only hope, my only plea;
Now I'm coming home;
That Jesus died and died for me,
Lord, I'm coming home.*

*Coming home, coming home,
Never more to roam,
Open wide Thine arms of love,
Lord, I'm coming home.*

My purpose in this message, dear friend, is to show you, if you are a sinner, that God loves you. This was the message of Hosea. It's the message of Christianity. He loves you. He wants you saved. He has done all He can to cause you to be saved.

I conclude by relating to you an experience that Gypsy Smith used so often. Many years ago a gypsy

caravan was crossing the English continent. A bridge over one of the rivers fell through and gypsies on the wagons on the bridge fell to the waters. Some swam to safety. One young man, a good swimmer, was making a desperate effort to save his mother, who could not swim. But every time he reached to pull her to safety, her struggles with the water kept pushing him away. She was so frightened that she did not know what she was doing. In her frantic fight to save her life she fought off the only thing that could help her—her son. There was nothing more he could do.

And on the next day they had the funeral for those who had drowned. When this young lad came and stood before the casket of his mother and looked down into her lifeless face, he spoke out in heart-rending words, "I did all I could to save you!"

And let me say to you, dear friend, that if you come to your grave without Christ as your Saviour, His loving voice can say to you as you drop out into an endless, burning eternity, "I did everything I could to save you."

Don't let this happen to you. You know you ought to be saved. You plan to be saved sometime. Now is the time. This is the day of salvation. This is the hour for you to open your heart, as you repent of your sin, and let Jesus Christ come marching in with a new life for you.

Dear Sinner, Turn to Christ Today!

Some sinner reads this who has gone far in sin. Today you may turn to Christ, in honest repentance, may trust Him instantly to

forgive and save, and have all your sins blotted out and become at once a child of God. Some other reader is a tender child, or a protected and relatively innocent young person. But if you have never been converted, have never honestly turned to Christ to receive the new birth, you are lost and dead in sins, a wicked sinner who must turn to Christ for salvation or be lost forever. Oh, whoever you are, if you have never definitely trusted Jesus Christ to forgive your sins and save you, this sermon is for you!

If you will turn from your sins and take Christ as Saviour, then your sins will be blotted out. You will have everlasting life. God will make you His own dear child. Remember the blessed promise of God, "For God so loved the world, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). The moment you honestly turn to Jesus Christ, depending on Him to forgive your sins, change your bad heart, and make you a child of God, that moment you will become a Christian in your heart. Will you do it today?

If you here and now take Christ as Saviour, I hope you will, first, say yes to God in your heart definitely and forever. Then sign your name to the decision form below, copy it in a letter, and mail it to the editor at once. Decide and go on record today!

Evangelist John R. Rice
Editor, THE SWORD OF THE LORD
214 West Wesley
Wheaton, Illinois

Dear Brother Rice:

I have read the sermon, "God's

Message to You Through Hosea." I realize I am a poor, lost sinner. I am so glad that God loves me, that Jesus died for me. This moment I turn my heart to Christ. I depend on Him to forgive my sins and save my soul. I trust Him personally as my Saviour and will claim Him before men as my Saviour. I set out to live for Him now.

Signed _____

Address _____

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